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## AN ANCIENT BOOKSELLER'S CATALOGUE.

*(Continued from J. Q. R., XIII, 39.)*

78. ? . . . A treatise on the Sabbath Light by Saadia. This is an unknown work by the Gaon, and certainly one of his polemics against the Karaïtes (vide Poznański, *J. Q. R.*, XIII, 329).

79. A commentary, perhaps by R. Chananel. Part of the Arabic *Megillat Setarim*, by R. Nissim ben Jacob of Kairouan. Some specimens of this work were published by Dr. Goldenthal of Vienna (vide loc. cit. 326 under nos. 35 and 36).

80. Some lexicographical work, the first part treating of roots (loc. cit. 330).

82. A treatise on the ineffable name. These forty-two letters are already mentioned in the Talmud Sanhedrin.

84. Section of a commentary on Tr. Chullin by Al Kanzi (vide post, 85).

For this name, borne by a Karaïte, cp. Steinschneider's "Introduction to Arabic Literature of the Jews," 286 b, *J. Q. R.*, XI, p. 128, and XII, p. 132; *Jedaia Kenzi*, Neubauer, 2371.

85. Thirteen sections of Al Kanzi's Commentaries (vide post, 88).

86. Section of the Midrash Moed—an unknown Midrash. And a section of the Bible<sup>1</sup>, &c. (ib. 330).

87. The Doctor's Handbook, a bundle of . . . on mourning. A work on shew-bread (or called לחם הפנים). And the treatise on the Sabbath Lamp (vide ante, 78). Thirteen sections, letters, and *responsa* of Rabbi Jacob. Possibly this is the anonymous astronomical work חקיות השמים referred to by Ben Jacob, sub voce השאילות.

88. Book of the Creation of the Dust and the Prayers of Al Kanzi (vide ante, 84). And the desecrator of wine. A dissertation on Chullin and Hilchot *Rosh Hashana*.

<sup>1</sup> As to the use of the "twenty-four" as equivalent to the Bible see Bacher, *Ein Hebräisch-Persisches Wörterbuch*, Budapest, 1900, p. 31.

89. A packet containing autograph (?) *responsa*, beginning הריצוה, &c. (*Baba Bathra*).

91. The reason for *defecta* and *plena*, the *Sefer Taggin*, a book by Ibn Salah (?).

A work on the duty of prayer, &c.

93. The key of rules. In the name of God the Merciful.

94. Fifteen divisions have I found in making up the account of which I give the heads (*lit.* roots).

Bound. The twelve prophets.

Bound. The three Bible divisions — Pentateuch, Prophets, and Hagiographa.

Mishna, bound. The four Talmudic orders — Moëd, Nashim, Nezikin and Kadashim (vide ante, 13).

Halachot bound.

Prayer-books bound.

These ten bound volumes are quarto, Bagdad, paper leaves.

The Bible and (miscellaneous) compilations<sup>1</sup> have ten lines to the page, the Mishna twenty-two, and the Talmud and Halachot forty lines.

These are the fifteen heads.

I will buy all things that may be offered . . . whether duplicates or not . . . in whole or in part, in order or disorder (i. e. odd volumes), no matter the price, no matter the subject . . . or otherwise . . . And I care not.

The order. The first order : the copies are of three kinds :—

i. Bible, Mishna, Talmud, compilations<sup>1</sup>, and Liturgy.

ii. Talmud, large and small (would this mean the abbreviated<sup>2</sup> compilation of Alfasi or perhaps the *מסכתות קטנות* Minor Treatises).

E. N. ADLER.

I. BROYDÉ.

<sup>1</sup> Poznański suggests that מלחמות = Maimonides' *חורו*.

<sup>2</sup> In the *Hebräische Bibliographie*, V, 1, p. 18 (Jan.-Feb., 1901), Professor Steinschneider takes exception to our reference to al Raki (or Rakki) that "nothing by this author has hitherto been known, he is quoted by Ibn Ezra and others" (*J. Q. R.*, XIII, 60). This does not mean "nichts von diesem Autor." What we meant to imply was that the fragment published was the first known piece of al Rakki's original work.